

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI

JACKSON, MISS., March 13, 1924

NEW SERIES
VOLUME XXVI. No. 11

The State College at Hattiesburg has been changed from Normal College to State College for Teachers.

Over four hundred have been added to the First Church, Greenwood, in the two and a half years of Dr. Storer's pastorate.

In thirteen years the increase of young men attending college in the United States has been 91 per cent. The increase among young women attending college has been 235 per cent.

Pastor J. B. Quin writes that the Associational Conference of Jefferson Davis County Association will be held at Phalti on March 29th. A good program has been arranged and a great meeting is expected.

The number of deacons seem to be multiplying and it is a healthful sign. At Macon recently five were elected and add to the number as follows: Dr. L. B. Morris, A. W. Sullivan, W. P. Chancellor, T. W. Crigler and G. M. Richardson.

If any brother is led by what appears in the Inquiry Department to give expression to some thoughts on the scriptures discussed, he is at liberty to write the result of his thinking for the Baptist Record. If it is too late to go into the Inquiry Department, maybe it will be good for some other department.

Business is evidently picking up. As we passed through the counties of Hinds, Madison, Yazoo, Humphreys and Sunflower on last Saturday we saw crowds in every town. At one store we were told they did more business than any day during Christmas and we think this was typical. Made us think that our Campaign pledges are bound to come.

An inheritance tax bill, passed by the Mississippi Senate, it is said will bring the state a revenue of \$300,000. We have no objection to taking a man's money when he dies and appropriating to the state; but why should he not be allowed to will a part of his property to religion. The legislature evidently believes in rendering unto Caesar the things that are Caesars, but it steps in and prevents his rendering to God the things that are Gods, under the same circumstances.

Our prayers have too limited a reach; they do not include enough in their sympathy and supplication. For this reason we often miss the blessing ourselves. If we pray only for ourselves our prayers are not apt to be answered. As we read the remark of Hambone's last week that the new preacher was "Sho smart, cause he done ax de good lawd fuh things dat ole preacher didn' eben know de Lawd had", we were first amused, then rebuked, and instructed. Our prayers should have a wider reach, or they will return to us empty. "And the Lord turned the captivity of Job when he prayed for his friends." They had not been particularly helpful or agreeable friends, but Job prayed for them; and then his own prosperity began. Pray for your neighbors; pray for others who are working at the same great task. Pray for those who are not working at it. "Pray at all times with all prayer and supplication for all saints." Eph. 6:18.

All who attend the Sunday School and B. Y. P. U. Convention in Jackson, March 18-20, will be entertained in the homes of the people of Jackson on the Harvard plan. That is, they will be furnished bed and breakfast.

NOTICE ABOUT RATES

If you have not received a certificate which will entitle you to reduced rates to the Convention be sure to write J. E. Byrd, care Baptist Building, Jackson, for such a certificate. You can not get reduced rates without this certificate and you must have it before you leave your home.

—J. E. Byrd.

Methodists, Presbyterians and Congregationalists in Canada voted to unite. This union seems to have made a split among Presbyterians inevitable.

The Supreme Court of Michigan upheld Ypsilanti College for expelling a young woman for smoking cigarettes, and commended the authorities in the school for their action.

Brethren J. J. Walker and Tom Tomlinson are in the Baptist Hospital in Jackson, the former under treatment with the hope of escaping an operation, the latter recovering after a successful operation.

Pastor W. Q. Carter of Waynesboro, writes: "We had a meeting Monday and grouped our churches into three groups as follows: Groupe One, Buckatunna, Chason, State Line, Mt Zion, Zions Rest and Denham. Groupe Two, Clara, Chicora, Eucutta, Evergreen, Pleasant Grove and Strengthford. Groupe Three, Chaparell, Shady Grove, Clear Creek, Bethlehem, Hiwannee and Waynesboro.

We expect to have an all-day meeting the fifth Sunday and do our very best for the Round-Up through April."

A "Baptist Club" has been organized at the University of Virginia. "The club" is organized to promote acquaintance with each other of over 250 Baptist students in the University, to acquaint themselves with the activities of their denomination, to foster the work of meeting the spiritual needs of the students, to carry good cheer to the tubercular patients in the Blue Ridge Sanitarium, to assist in religious services in Sunday Schools and pastorless churches. One lady has given \$400.00 to start the movement for a church near the University.

Three new deacons were added to the number already serving in the church at Indianola. On last Sunday Brethren M. D. Gilmer, Forrest G. Cooper and R. L. Davidson were ordained to this office. They are fine, representative men in the business and professional life of the city and because of their interest in the Lord's work were chosen by the church as suitable for this ministry. It was the editor's privilege to be present and preach the sermon for the occasion. It was good to see such a large percentage of men in the congregation and they are a strong support to the pastor, Dr. H. L. Martin. It was also a privilege to be a guest of the pastor and his family and we (Editorial) sure had a good time.

A Tippah farmer is said to have raised \$3,000 worth of sweet potatoes on ten acres of land.

It is said that the largest university in New England is Boston University, a Methodist school, and there are many Baptist students in it as in all the Baptist schools of New England combined.

If for any reason you wish to give interpretation of any scriptures in the Inquiry column without having your name published, it will be withheld, but give your name to the editor.

Two books were sent to Rev. J. R. Sumner of Water Valley and Rev. H. G. Cooke of Artesia for their articles in the Inquiry Department, namely Adventures in Evangelism and Representative Women of the Bible.

At Elgin, Illinois, prohibition enforcement officers wrecked a brewery with dynamite and other implements of destruction. The owners, who had repeatedly defied the law, were sent to jail. Officers say they have just made a beginning.

Brother L. B. Spencer asks that we publish the number of Record subscribers in Mississippi and its cost to them. We have about 9,500 subscribers in Mississippi. They pay \$2.00 each for the Record, except when it goes to every member of a church. Then it is \$1.50. The total cost in this way to them is about \$16,000. The paper goes to only about one third of the families in Mississippi. If it went to all of them it could go at \$1.50 each, or a total cost of \$45,000. These figures are estimated, and so only approximately accurate.

Pastor W. R. Cooper writes from Blue Mountain: "We hope to raise all of our quota and I think we will and then do something extra. Our people are very responsive. Have just closed our meeting and baptized thirty men last Sunday night and nine girls and have six awaiting baptism. We received some thirty by letter and ninety-six in all. This makes 143 since I became pastor five months ago. Some cases of long standing became happy Christians and are still happy and rejoicing in their conversion.

Brother Petroff who led the music is one of the best in the country to lead and personal worker."

Pastor E. E. Huntsberry resigned the care of Fifteenth Avenue Church, Meridian, March 3, to take effect on May 1st. He plans to go into evangelistic work, in which he had been very successful before coming from Louisiana to Meridian. His church was grieved to give him up, and offered every inducement for him to stay, but he felt called of God to do the work of an evangelist. His work in Meridian has been singularly blessed, the membership being practically doubled in four years, going from about 500 to 900. The Sunday School attendance is now 650. This has been done with only one revival meeting by keeping the evangelistic fires burning. A new church has been built which is one of the best in the state, the congregation expecting to occupy the auditorium in April. He will begin immediately making engagements for meetings in which he will have a singer. Until May 1st he may be addressed at 1214 16th Ave., Meridian; after that at Shreveport, La.

A MONTH IN THE BOOK OF ACTS

By E. B. Hatcher

The pastor in March asks the members to unite in studying Acts during April, under the direction of himself and a committee. The size of the committee should be, —say, one committeeman for every ten homes.

He announces that every person who shall read Acts through once will receive from him a list of ten interesting questions for the person to answer from his own examination of Acts. The answers are to be handed in to the pastor who will at once send back to that person a second list of ten questions, and this plan will be repeated to the end of the month.

A Roll of Honor will be kept of those answering correctly all the questions and the roll will be read publicly on the first Sunday in May.

Let the homes of the church be divided (according to location) among the committeemen. Each committeeman seeks to induce every member in his list to read Acts and to report to him when he has read it.

The pastor will have ready the first installment of ten questions. If he can not have them mimeographed he can give a copy to each committeeman who will make copies for his own members. The questions must be numbered and the answers also numbered accordingly. As each member reads the book and reports the fact to the committeeman he will receive from said committeeman his list of questions, and when he answers the question he will hand the answers to the committeeman who will hand them to the pastor. It will be an excellent plan if the pastor, or committeeman, will correct all mistakes and hand back the corrected answers to the member.

Of course the value of the plan for the 75 million movement in the church depends largely upon the questions drawn up by the pastor. The book of Acts is brim full of facts and teachings about missions, stewardship, regular, systematic and proportionate giving, and the other features of Christ's world program. Think what it will mean for some of our people to be hunting through Acts and to be finding with their own eyes the teaching and practices of the Apostles and early churches, in the realm of missions and general church work. The understanding must be that each person must dig out his answers for himself out of his Bible and give the chapter and verse in connection with each answer.

An important part of the plan is for the pastor to preach from the book of Acts during April, —and why not have his members talk about the book at the week night services?

Many members will not have their own Bibles. For two or three cents apiece copies of Acts may be purchased from the Sunday School Board. The committee should begin at once to arrange for this.

The committee should consist largely of women. Much will depend on the quality of this committee. They must keep in touch with their own members and encourage them in their study.

DR. GAMBRELL'S LAST MESSAGE TO SOUTHERN BAPTISTS

By L. R. Scarborough

Doubtless there was no Baptist in the South more interested in the conquests of the cause of Christ among Baptists than Dr. Gambrell during his long life of service. Those who attended the Southern Baptist Convention just before Dr. Gambrell died will remember his last message to them—“Do right and go forward”. I am wondering if we will forget this burning message from the heart of our great Baptist Commoner. At this time, when the forces of the South are rallying to finish the task in the making of which Dr. Gambrell was an important and leading factor, it is important for us to call to mind the last admonition and message of this good man who is now with God in the realms of eternal light.

There were two items in this message. The first was that he wanted us to do right. All who

knew Dr. Gambrell would interpret that as meaning that we would follow the New Testament, not only in its doctrines, but in its spirit and activities. In his conception a Baptist had to apply the doctrines in great programs of spiritual militancy in order to be orthodox. The belief end of his doctrine was no stronger with him than the working.

The second item in this message from Dr. Gambrell was that we should go forward, go on with the great cause, push it, build it, make it go until a complete victory was won. He would not have us stop short of full victory. I will never forget the glow on his face in that never-to-be-forgotten meeting at Atlanta, Georgia, 1919, when the report came in saying that we would undertake the campaign for 75 million for the Master. His great, statesmanlike face was in a warm glow of spiritual enthusiasm. He would have us make good on the resolution and determination of that holy night. We must not fail Dr. Gambrell, and more, we must not fail Dr. Gambrell's Christ in this critical and tragical hour.

Another Matter

There are several sources from which we ought to raise the full amount of the 75 million.

1. **From our pledges.** A million Baptists signed the dotted line in holy covenant with Christ and His causes. The full payment of these, counting the necessary losses, would net at least 75 million.

2. **The two million Baptists who did not pledge.** They ought to be seen and enlisted and everyone should be urged to make a liberal offering. We will sin against all those Baptists who do not get in on this Campaign.

3. **The nearly a million members whom we have received in the last four years.** They ought to be seen and urged to make a liberal offering and help share in the service and the glory of this conquest.

4. **Gifts above our pledges.** Thousands of our people could give more than they pledged.

5. Probably our most bountiful resource from which we ought to get enough to finish this great task is from the sacrificial spirit of our people. There are at least a hundred thousand or more faithful, dependable, deacons, women, young people, and faithful laymen; many of them are rich; many of them have good salaries; many of them are poor and have meagre incomes; but all of them love the Savior. Will not this crowd, the real Gideon's band of Southern Baptists, say, “We will give down to blood-sacrifice before we will let this great movement fail”? I call with my deepest emotion on the sacrificial spirit of our people to win this Campaign. By May 1st I will have paid my pledge in full and I mean to give hundreds of dollars more than I pledged. I ask the Christ-loving brotherhood and sisterhood of the South to give beyond what we pledged to guarantee victory.

WHAT CAN MISSISSIPPI BAPTISTS DO FOR THEIR GIRLS AT THE MISSISSIPPI STATE COLLEGE FOR WOMEN?

By J. D. Franks, Columbus, Miss.

In answering the above question we shall first ask and attempt to answer another related question, which should have prior consideration, namely: Is there need that we, as a denomination, do anything for our Baptist girls at the Mississippi State College for Women? A brief survey of a few facts will suffice in answer.

More than 400 Baptist girls have registered as students at the M. S. C. W. this year. The local Baptist churches are unable to serve with very much efficiency this abnormally large group of young people. Most churches find that their normal constituencies are about all they can look after through voluntary workers, and many of our larger churches, in order to meet adequately their local situations, have found it necessary to employ full-time, paid workers in addition to their voluntary workers. The First Baptist Church of Columbus has found that necessary, and employs one full-time, paid worker in addi-

tion to the pastor, and other part-time workers. Surely there is no need to argue that the problem of serving a large college group, such as this church has, is more than a local one, and is one that the denomination, as a whole, should share in.

Another fact emphasizing the need is seen in the many urgent appeals coming up from all sections of the State, from fathers, mothers, guardians, pastors and other interested friends back at home, on behalf of the religious life of certain young ladies at the college. The writer has received dozens of letters and personal solicitations from these relatives and friends urging him to do all he could to keep their girls at the M. S. C. W. actively interested in church work. He has sought to comply with these special requests but has succeeded only in a very limited way. It has been genuine source of grief to him that he has been able to do so little for these young ladies, and in many cases he has utterly failed to do anything, apparently. He lacks the point of contact with the students that is necessary in order to discover their talents and wisely to distribute their services, even if he had the time to do so. No mere man can do what needs to be done for these young ladies. They need a competent, consecrated young woman, one who can enter sympathetically into the college girl's spirit and view-point, to give her full time to them as their spiritual advisor and leader, working in conjunction with the local Baptist pastors and churches. The girls themselves feel this need, and have of their own accord and initiative petitioned the State Baptist Convention Board to give them such a worker. The Board granted their petition heartily, and instructed its secretary to secure a suitable worker at the earliest possible moment and place her on the field.

Another fact which also urges the need that we do something for our Baptist girls at the M. S. C. W. is the report that is generally heard from pastors over the State that the majority of the Baptist girls that attend the M. S. C. W. come back home indifferent to the work of the churches and manifesting little interest in religious matters. That is a very serious report, if it is true, and, personally, the writer is not disposed to deny or to doubt the statements of his brother pastors regarding the matter. One prominent pastor asked the writer this rather blunt question (good humoredly, of course): “What do you folks up at Columbus do to my girls, while they are with you, to make them lose their interest in church work? We have sent some of our choicest young Christians to you and you send them back to us cold and indifferent, spiritually, often worldly-minded, and not dependable any more in church work.” I told him that I hoped that we had done nothing contributory to that condition, but I had to admit that we had done very little that was tangibly contributory toward conserving and developing the spiritual and religious lives of their girls. However, our local churches have made an honest effort, with the limited means and facilities at their command, to help to keep these splendid young ladies true to their faith and to their Lord while in Columbus.

Of the 400 Baptist girls at the M. S. C. W. we have enrolled in our Sunday School this year about 275. The average attendance at Sunday School for the session will run not over 125, at most. About 100, on an average, attend preaching services, and about 40 are connected with our B. Y. P. U.'s. Running a line through the entire church life of our girls, touching at all points of church service in which we normally expect our young women to function, a conservative statement would force us to say that we are really enlisting less than 100 of the 400 Baptist students at the college, less than 25 per cent. Our local Baptist churches are succeeding, perhaps, quite as well with the Baptist group as the churches of other faiths are with their groups. But there is little comfort in that. The fact that 75 per cent of the Baptist girls are not reached by us still stares us in the face. As the writer sees it, this con-

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dition attaches no particular blame to the college or to the local churches, not even to the girls themselves. I know the churches have made an honest effort to enlist the girls; the college authorities, that is, the President and other active Christians in the faculty, have advised the girls to attend the churches of their choice, pointing out to them the value of such attendance; and it is a credit to the girls that they have responded as well as they have under no more pressure than the local churches, through their loose and indefinite point of contact, and the college authorities, by the precept and example of some of the faculty members, have been able to bring to bear. There is no disposition in the writer to blame anything or anybody, in particular. It behooves us simply to face the facts and to get busy in our efforts to change the face of the facts so that their visage may present a more pleasant appearance to the eyes of our quickened consciences. We shall now outline briefly how this may be done.

What can Mississippi Baptists do for their Baptist girls at the M. S. C. W.? We cannot do, in the beginning, all we shall hope to be able to do ultimately. We must be willing to exercise patience and perseverance, working our way cautiously to a solution of the whole problem. It would be impossible for us to prepare in advance a full program of work that could be successfully carried out. It would be foolish for us to attempt to do that. The work of serving Baptist students at State institutions of learning is comparatively a new work. There are not many landmarks to guide us in it. We must largely blaze our own way, employing whatever initiative and consecrated good judgment at our command, being willing to "make haste slowly", but hold to the task with a fixed purpose to find the correct solution before we stop. We should employ some competent young woman, tactful, consecrated, conservative and well educated, to begin the work and allow her large latitude as to what she should undertake to do for the girls. She should, of course, counsel freely with the local Baptist pastors and not undertake to do anything that did not meet with their full approval. She should confine her work to Baptist students, not seeking directly or indirectly to interfere with the religious work of the students of other faiths. She should not undertake any line of work, even for Baptist students, that did not have the approval of the college administration, or that opposed any bona fide interest of the college or of the student body as a whole. Her work should be only such as would contribute to the general weal of the college. It should never be such as would bring into question her loyalty to the college.

To begin with, this worker, (student-secretary, if that designation is a better one), could render very effective service in enlisting the young ladies in the regular services of the local churches, —Sunday School, preaching, B. Y. P. U., etc. By personal visitations and other follow-up methods which she could work out, she would be able to bring into the regular church services a largely increased number of the girls. A large part of her work would be along that line—a great field of opportunity in itself, and a full sized job for one person. She could, by proper organization and preliminary preparation, enlist large numbers of the girls in the annual training institutes that the local churches conduct. In this way the young women could be led to take courses in S. S., B. Y. P. U. and W. M. S. training while they are in college. She would be a great help in guiding the students in their mission study courses, and in calling out the called from among our Baptist group as volunteers for mission service. She could visit the girls when they were sick or discouraged and be a great source of comfort and of inspiration to them. She could, in a very real sense, be to the Baptist girls what the local pastors should be to their local congregations. She could see that the Baptist students are properly represented at our denominational conventions and student-meetings. All of this and more she could do and be, and that without

encroaching upon the rights of any other religious group in the college, not even of the Y. W. C. A., and without violating a fair interpretation of the restraining resolution regarding religious work recently passed by the Board of Trustees of the State University and Colleges.

In the sober judgment of the writer, Baptists of Mississippi have a great field of opportunity in their constituency at the M. S. C. W., an opportunity to serve the cause of Christ which they have no legitimate right to delay or to dodge. To prevent them from entering this field upon the part of any one, of even the Board of Trustees, would be nothing short of criminal. For that reason, and for the further reason that I believe that a majority of the members of the Board of Trustees are in sympathy with the effort of Christian people to keep their young men and young women true to the Christian faith in these perilous times, I cannot believe that they really meant by that resolution to fore-stall Mississippi Baptists in the plans which they were maturing for work at the M. S. C. W. If they did really mean to do that let them say so plainly, calling us by name and giving us the reasons why they saw fit to do so, that we may not be in doubt as to how to proceed. Till then we should go ahead with our plans. These plans are not the growth of a night. They represent the best judgment of some of our ablest men, after careful and prayerful consideration stretching over a period of years. The Southern Baptist Convention a few years ago created a special commission for the purpose of surveying the whole field of religious activities among students. Our plans at the M. S. C. W. are in line with the recommendations of this commission. The Board of Trustees, we feel sure, would not, without the most painstaking consideration, take the responsibility of saying in a brief resolution that the careful findings of an able, earnest group of men and women, representing a great Christian body, are wholly in error. Therefore we should take courage and press forward.

CUBAN TRIP

By R. B. Gunter.

Sir Walter Scott said, "I know not how the truth may be,

I tell it as twas told to me."

If you have heard people speak in Spanish, you may understand why I may not have understood.

Twelve of the State Secretaries (two sending substitutes), the wives of two Secretaries, and the daughter of another, met in Jacksonville, Florida, Sunday morning, February 17th. The names are as follows: Arch C. Cree, Atlanta; Loyd T. Wilson and wife, Nashville; E. D. Solomon, Shreveport; S. B. Rogers and daughter, Jacksonville; C. E. Maddrey, Raleigh; S. H. Bennett, Montgomery; C. M. Thompson, Louisville; S. B. Rodman, Illinois; T. J. Watts, Columbia, S. C.; R. B. Garland and wife, Richmond; W. H. Baylor, Baltimore; and R. B. Gunter, Jackson, Mississippi.

Quite a number of us heard Dr. Len G. Broughton preach at 11 o'clock on the morning of the 17th. Some of the Secretaries filled pulpits in the city. Others heard Dr. John Roach Stratton.

We left Jacksonville at 3:10 P. M. over the Florida East Coast Railway line on a train carrying 15 sleepers for Miami, arriving at said place at 3:50 A. M. Monday. We remained on the train until 7, then viewed the city until 10:50 A. M. Miami is a city of 75,000 and is only 26 years old. We have seen no place which is building more rapidly than this city is building at the present time. Millionaires from different sections are making their winter homes here. They are even building islands out in the Biscayne Bay upon which most elegant mansions are being erected. Lots sell for as much as \$20,000.00. It was through the courtesy of Dr. John L. White, pastor of the First Baptist Church, and a number of his estimable members that we were conveyed over the city. Dr. White's church, like many others, is outgrowing the splendid building which

they have been occupying for a number of years. They are now talking of erecting a more elegant one which will meet the needs of this growing city.

Leaving Miami we passed through groves of grapefruit, with trees loaded. There is such a heavy crop that many of the growers are said to be praying for a freeze in order that they may receive more from their insurance of the crop than they can for the sale of it. Grapefruit were selling for one cent each and ripe oranges for \$1.25 a bushel. South of Miami are vast fields of tomatoes which were being gathered and shipped.

We arrived in Key West about 5 o'clock and spent the night, leaving the next morning over the Occidental Steamship line for Havana, arriving about 5:30 P. M. Did we get sick? Well I should say. Practically everybody was sick. The journey was rough. Some who claim to have been professional sailors and others who had crossed the Atlantic more than once fell out. A very few did not get sick, or at least they said they did not.

Dr. W. N. McCall, who has been a missionary in Cuba for 19 years and is now superintendent of missions on the island, his nephew, a Brother McCall, and Brother Sorgi, who is preaching to the English speaking people of Havana, met us at the boat landing and escorted us to a hotel. The travel being so great at this season of the year, we found it difficult to obtain rooms. Our sleeping quarters would remind you of other days during the meeting of our district associations. As many as 6 were in one room the first night.

Wednesday morning we started on a tour covering about 200 miles, visiting mission fields. On the way we passed through vast areas of sugar cane, sweet potatoes, corn ready to harvest, corn growing in the field, and corn just planted. All along the way we saw banana groves, and every way you would look could be seen the beautiful royal palms. We took dinner at Hershey. Here is located one of Mr. Hershey's great sugar mills. He has two in Cuba. The one we saw manufactures the sugar cane into sugar, producing 150,000 sacks weighing 325 pounds each a year. 100,000 sacks is used by Mr. Hershey in making chocolate candy. The other one-third is put on the market. His land holdings in Cuba amount to 69 square miles. Mr. Hershey has recently given \$60,000,000.00 for the education of poor boys and expects to add to this donation within the near future. The school, which is an industrial school, is located near Philadelphia, Pennsylvania.

From Hershey we went to Matanzas, where is located one of our home mission churches. Matanzas is a city of 60,000 inhabitants and only one Baptist church. Dr. C. E. Maddrey of North Carolina preached to them at night from Psalms 2:8. Dr. McCall interpreted for him. The membership is 160. The acting pastor stated that on account of sickness many of their members were absent. The total Sunday School attendance for last year was 6,201. The average per Sunday was 125. They had present one Sunday 345. The average attendance for 1922 was 85. They are hoping to increase this year more than they did last year. It seems that everybody in the church sang and they sang well. One of the songs was "Cuba For Christ", written by a Cuban. They have a very fair house of worship made of brick and cost only \$8,000.00. It was built several years ago. The majority of those present were young people. There was good order and they took an active part in the service. They sang in Spanish, but it was not hard for those who had studied Latin to sing with them, even though the meaning of the word was not known. The church was established 14 years ago. Reverend W. B. Miller is pastor of the church, but was away on a vacation. The assistant pastor is Vallmitjana. He is an Ex-Catholic priest. He delivered the welcome address while Dr. McCall interpreted. Then he interpreted to the audience while Dr. McCall introduced the State

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The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

A WORD TO MISSISSPIANS

It has been a good many years since we read the story, but till this day we feel the thrill of it. It was a red-letter page in history and a thriller for college oratory; the story of a great battle during the Mexican War. Jefferson Davis was Colonel of a Mississippi regiment. The Americans were outnumbered and the slaughter was terrific. The hearts of many failed them and the day seemed to spell the doom of the Americans that fought against Santa Anna. But Jefferson Davis, then a young man reformed his little line of Mississippians. They tell us the formation was something new at the time, born of an emergency, placing the line in the form of the letter V, which drove a wedge in the Mexican line and turned defeat into victory. It is enough to make any Mississippian thrill with pride.

And then we were thinking about another great battle, the contest for victory in bringing our 75 Million Campaign to a glorious consummation. And we were thinking of Mississippi in the center of the line, and of our chance to make good for ourselves, for the whole line of battle and our Master and Lord. If we, just we, who hold this particular place in the battle line; if we will make good, prove true in this crisis, this closing year of the Campaign. If Mississippi Baptists will prove true to the cause and to Christ now; if we will win, it will put the whole battle where it will be safe for the future. How is it with you, brother?

OBJECTIONS TO CHANGE OF THE CONSTITUTION

The first opposition which arises to a change of the state constitution is the natural aversion to change, simply through traditional conservatism. There is a tendency among most people to regard the products of the past as sacrosanct. If they were good enough for our fathers, why won't they do for us? Probably the most conservative element among us in the matter of constitutional changes is found among the lawyers. This does not apply to all lawyers, but as a class lawyers are opposed to change and are largely controlled by tradition and by precedent.

This is, up to a certain point a wholesome sentiment, for there is no virtue in changing the fundamental law of the land every time the wind changes. But against this as a hard and fast rule must be put the admonition of Jesus not to put new wine into old wine skins. In other words new conditions must be recognized and reckoned with. So far as known there was never but one country whose laws were supposed to be unchangeable. Nobody else has ever had the hardihood or conservatism to follow the example of the Medes and Persians. Never to acknowledge that we have made a mistake is about the biggest mistake that can be made. All human instruments of government recognize their own fallibility by providing ways of changing them. The Constitution of the United States makes provision for its being amended.

Not only is such provision made, but many

changes have been made in it. It is a marvelous instrument, of profound wisdom and insight, based upon the fundamental principles of government and right. But it has been necessary to change it many times. Nineteen amendments have been made to the Constitution of the United States, changes which time should be necessary to correct some weakness or to adapt it to changing conditions in a living, changing world. That is to say the Constitution of the United States has undergone some sort of modification on an average of once in every eight years. And nobody wants to go back and wipe out all these amendments.

The Constitution of Mississippi has undergone several thorough revisions, not merely being amended, but largely rewritten. The provision which forbids the willing of property to any religious purpose is a very modern addition, being made only about thirty-four years ago. It is neither hoary nor sacred with age. The people who are opposed on the principles of conservatism to changing the constitution, ought to have begun their opposition sooner and prevented this change being made in 1890. The objection to change is like the objection to a revised version of the Bible; it comes too late. There are no versions of the Bible except revised versions. The effort of the present day revisers is to get as nearly as he can back to the original. The effort of those who are now seeking to amend the constitution so as to permit a man to will property to a religious purpose is the effort to get back to what we had before the constitution was changed in 1890. If a mistake has been made, then the only man's thing to do is to correct it and do it as soon as possible.

JOCKEYING FOR POSITION

"To think soberly" is a phrase in the twelfth chapter of Romans where Paul is cautioning Christians against an exaggerated estimate of their particular place or part in the work they are doing; not, as I think, against an exalted opinion of themselves personally, but of putting too exclusive emphasis on the particular phase or form of service which they may be interested in or engaged in. He goes on to show them how all are members of one body and their particular service must be co-ordinated with that of every other service rendered by some other member of the body. It is all right for one who prophesies to do it to the limit of his faith, or one who ministers to give himself to his ministry; one that teaches to his teaching, etc. We have gifts differing according to the grace that was given us. But it must all be done in harmony and co-ordination, or else the very variety of service may cause confusion and loss; may be self-destructive.

This is a timely caution when all the interests of Southern Baptists are now planning for the next campaign and seeking favorable consideration or position in it. If you have ever seen horse races at a fair, you have observed that after putting their horses through their paces, the riders or jockeys, when the time comes for the race, line up some hundred yards from the grandstand, and with the nerves of the horses and riders tense to the last degree, at the proper signal start a mad rush for the race. You will observe that the jockeys not only seek to put their horses in the lead, but first of all they point their horses noses for the inside of the track. They are jockeying for position because the race course is shorter on the inside of the circle than on the outside.

You have noticed also that a judge stands in front of the grandstand and watches to see that the horses all get a fair start, that no one has an unfair advantage of the rest. If they have an even start he lets them go, and there is a wild clatter of hoofs and a shout from the crowd. But if they do not have an even start, the bell taps and the riders check their horses and all start over. This is continued until they do get an even start.

We are just now undergoing a similar experi-

ence in providing properly for the interest of all our denominational work as we plan another campaign. It is the business of us all to see that every part of our work has a fair chance, and that no one shall cause any other to suffer. Paul says to a young pastor, "I charge thee in the sight of God and Christ Jesus, and the elect angels that thou observe these things without prejudice, doing nothing by partiality."

If we could only realize it, there is no permanent advantage which will accrue to one interest, by being given preference in a campaign. To return to Paul's figure of one body and many members: Surely it would not be good for one member of a body to get all the attention and all the growth. The most pitifully diseased person we ever saw was a child whose head had grown to be three times its normal size and the other members of the little body had withered away. It was years ago and to this day we shudder as we think of it. It was utterly helpless and imbecile. It will be to the interest of every department and of the whole work of the kingdom of God if we shall make a fair distribution of our gifts, and if the ratios are so fixed that perfect fairness to all shall be preserved.

The Christian Advocate of Nashville amazes or amuses us, we hardly know which. It says: "We Methodists are not involved in the disturbances of faith which are giving great trouble in other quarters. What Dr. Guthrie and Dr. Parks and Dr. Grant are stirring up the country about is no part of the belief or the preaching of any pastor or teacher among us. That debate in New York lately, a Unitarian on one side and a Calvinist on the other, did not disquiet the region of our faith. The questions they discussed are not up for reexamination by our people. Why should we leave 'the fields that are white unto the harvest' to indulge in twisting each other's ears? Nor do we want the controversies on our territory. Wars devastate the regions of the battles. Let not our people have a fear of the guns of the Calvinists and the Unitarians, the rationalists and the radicals. The fortifications of our faith are secure against their attacks. We do not need to be at doctrinal wars. We are mobilized for spiritual peace and the triumphant ongoing of the kingdom of God."

And this in the face of the fact that one of their preachers and editors has established a paper in Memphis whose principal business is fighting the modernists and rationalists in the Methodist Church. The Southern Methodist is every week thundering its messages and making a brave fight for orthodoxy. Louder, Brother Meek, they don't seem to know you are there.

Sunday the editor had the privilege of preaching the ordination sermon at Fannin when two new deacons were ordained, Brethren Swilley and Robinson. Pastor Hughes had also to his assistance Brother Bradshaw, who led in the prayer and preached at night. The church is getting ready to make repairs on the house and has invited Dr. H. M. King to assist them in the meeting.

Evangelist Dr. T. O. Reese and Singer T. H. Farr, of Marbury, Ala., recently held a great meeting at Palm Avenue Church, Tampa, Fla. There were 85 additions. On April 6th these brethren go to assist Dr. J. E. Briggs, of Fifth Church, Washington, D. C.

If you expect to attend the Sunday School and B. Y. P. U. Convention next week, write at once to J. H. Wells, Millsaps Building, Jackson, for a home. Also, write to J. E. Sweany, Jackson, for certificate entitling you to reduced rates.

Mrs. E. E. Huntsberry, who will attend her husband in his evangelistic work, is a graduate of the Training School at Fort Worth.

WHAT'S THE MATTER WITH OUR COLLEGES?

The interest of all plan another campaign all to see that fair chance, and never to suffer. Paul charge thee in the name, and the elect the things without partiality." There is no permanence to one interest, a campaign. To body and many be good for one attention and all my diseased person the head had grown size and the other withered away. May we shudder as helpless and interest of every deck of the kingdom distribution of our fixed that perfect saved.

Nashville amazes or ch. It says: "We in the disturbances trouble in other Dr. Parks and country about is preaching of any that debate in New the side and a Calm disquiet the region they discussed are our people. Why at are white unto stinging each other's controversies on our regions of the bat a fear of the guns tarians, the rationalizations of our attacks. We do ears. We are moved and the triumphant d."

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Sunday School and week, write at once King, Jackson, for a weany, Jackson, for reduced rates.

who will attend her work, is a graduate of Fort Worth.

it is now making. This is not a sudden notion I have; I have come to it slowly and deliberately. In the last six years I have interviewed more than 15,000 persons on the subject of higher education. We are woefully deficient in that line, especially training for business and industry. It is generally believed that our school system is not developing leadership. If the college man were a leader there are not sufficient in numbers to count so much. We have to enter 100 boys in the public schools to get two college graduates—and too often these two can not think, for modern college courses do not conduce to make men think. There is very little in athletics to make men think. There is less probably in the picture show to make men really think, and there is absolutely nothing in the dance to make men think right, and these are really the three most INTERESTING features of the state colleges. Now, really, is not this one of the reasons why we must enter about seven boys in the Freshman year to get one Senior—the absence of food for thought in the college activities? Is not this one reason so many 'fall by the way'? I know they tell us that all the colleges need to get better results in money, but I have never yet seen a real man miss a real education for lack of money. My opinion is the poorer the boy is, and the poorer the school is the more apt the student is to make it through and become a really educated man.

Yes, I have just about decided that this matter of Higher Education should be left entirely to the individual and the Church. I should like to attend a conference of 1,000 people and hear this thing thrashed out for all there is in it. I shall send this item to a few of our papers and see what the editors have to say about it.

—A Disappointed Dad.

BAPTIST CO-OPERATION

By O. E. Bryan

Baptist work is based on voluntary co-operation; a will to work together. Voluntary co-operation is based on public opinion or moral and spiritual influence. Baptist public opinion is based on open council or frank discussion and full publicity. Open council is based on confidence or trustful faith. Confidence is based on honesty, righteousness, justice, equity, truth, fellowship, unity, purpose and character. Christian character is the greatest asset in Baptist co-operation.

Dr. Truett says that when he was a young man, before he had finished his college course, he was made financial secretary of Baylor University. There was a debt of \$92,000 on the school, and he was expected to raise it. People were nothing like so much interested in Christian education then as they are now, and almost everywhere he was met with indifference or opposition. At one district association meeting there seemed to be absolutely no interest, but they decided to allow him to speak Sunday afternoon if anybody cared to hear him. The case was desperate, and the young secretary spent a sleepless Saturday night. He himself had \$500 which he had saved up to enable him to complete his college course. Finally he decided to give his own \$500, and wrote to the president of the school, instructing him to draw it. Then he went on that Sunday afternoon and presented the matter to that unsympathetic, indifferent crowd—and they emptied their pocketbooks and piled the money on the table for Baylor. He first dedicated all that he had; then he could lead others to dedicate theirs.—Ex.

Last week some letters went out from Baptist headquarters without sufficient postage. This was strictly an oversight as it is never our intention to cause letters to be delivered with "postage due" marked on them. The postoffice usually notifies us if letters are overweight but they failed to do so in this instance. We are sorry.



DR. GEO. W. TRUETT

THE BIG TRUETT DAY

We are looking for great throngs of Baptists to come pouring into Jackson on Thursday, March 20th, to hear Dr. George W. Truett at the City Auditorium at 11 a. m. He will speak on "Real Victory in the 75 Million Campaign."

A RACY PROGRAM FOR TRUETT DAY

A Real Sunday School

9:45 a. m.—Song Service, led by Robert H. Cole man.

10:00 a. m.—Real Devotion—S. G. Posey.

10:25 a. m.—Real Administration—Dr. J. M. Price.

10:50 a. m.—Real Evangelism—Dr. P. E. Burroughs.

11:30 a. m.—Real Victory in the 75 Million Campaign—Dr. George W. Truett.

12:30 p. m.—"Luncheon Conference" (Special Workers.)

2:00 p. m.—Real Buildings—Dr. Beauchamp.

2:30 p. m.—Real Training for World-wide Task—W. E. Holcomb.

7:30 p. m.—Address—Dr. J. B. Weatherspoon.

8:15 p. m.—Sermon—Dr. George W. Truett.

ASSOCIATIONAL CONFERENCES

Every association should prepare to have an All-Day Conference during the week of March 23 to 30 in the interest of the April Cash Campaign. No association should undertake to put on its program without the conference. Plan it now.

FILL OUT THE "REVISED SERVICE ROLL"

Read the explanation on back page of this issue. It tells you how to go about revising your church organizations for the finish up program. Every church should hasten to get its organization perfected, fill out the service roll and send copy to headquarters. We will publish the names of the churches week by week as they send in the copy.

RELIEF AND ANNUITY BOARD, S. B. C.

Receipts, 75 Million Campaign, from May 1.

1923 to February 1, 1924.

By States

	Gross	Expenses	Net
Alabama	\$ 5,610.91	\$ 878.71	\$ 4,732.20
Arkansas	1,587.44		1,587.44
Dist. of Columbia	1,267.81		1,267.81
Florida	1,581.62	88.31	1,493.31
Georgia	13,611.31	459.99	13,151.32
Illinois			
Kentucky	10,711.98		10,711.98
Louisiana	563.13		563.13
Maryland	3,500.00		3,500.00
Mississippi	2,393.82		2,393.82
New Mexico	127.50	47.61	79.89
North Carolina	16,278.57		16,278.57
Oklahoma	1,889.32	371.04	1,518.28
Tennessee	9,986.28		9,986.28
Texas	15,000.00		15,000.00
Virginia	30,816.79		30,816.79
Totals	\$114,926.48	\$1,845.66	\$113,080.82

(Continued from page 3)

Secretaries. They have Fidelis classes and Sunday School diplomas as you find in our churches. The organist is a boy of 14. He is a graduate of the conservatory of music of Matanzas.

The next morning we visited the very interesting home of J. C. Torres in which there are 13 children, 8 boys and 5 girls. Some of the girls are college graduates. The home was clean and neat in every particular. The floors are made of tile. The building is stone. The father is an undertaker. On the wall in the dining room I read this motto:

"Christ is the head of this home,
The invisible guest of every meal,
The silent confidant in every conversation."

The soil in Cuba is strong. Much of it has the appearance of the buckshot land in the Mississippi delta. In other sections, it is red like some of the Louisiana bottoms, but it produces equally as well as does the black section. There are other sections which are sandy and loamy. The sugar cane on this land has to be planted only about once in seven years. Some of the cane was being hauled to the railroad stations on two wheel wagons, which wagons were drawn by oxen, sometimes as many as 12 to one wagon. The cane was shipped from the stations to these sugar mills where it was sold. They did not seem to be making it on small mills as our people do here. The cane there produces about 50% more sugar to the ton than does the Louisiana cane.

There was a great deal of trucking. Climatic conditions enable the people to plant every month in the year. We heard of one man who plants sweet potatoes every two weeks. The plowing is done by means of oxen. We did not see a mule or horse hitched to a plow and only one tractor.

The thermometer has not been below 63 degrees this winter. The mean temperature is 72 degrees and in summer it seldom goes beyond 83 degrees.

The majority of the people live in towns and cities; yet there are many small houses scattered over the country, practically all of which are covered with palm leaves or something of that nature. We saw no fire places except where stoves were built from the ground up. In these there was a small furnace in which was burned charcoal for cooking purposes.

From Matanzas we went to Cardenas, which is a town of 35,000 inhabitants. We observed on the way that the train conductor calls for your ticket, punches it and returns it and takes it up again just before you get off at your destination. Another plant observed on this journey which is cultivated quite extensively in Cuba was sisal. It is similar to our hemp and manufactured into rope, cord, twine, etc. We also learned on this journey that Americans own nearly all of the sugar mills in Cuba. The amount of American capital invested in sugar mills is Two Billion Dollars.

There is only one Baptist church in Cardenas. Reverend R. T. Alfonso has been pastor of the church for five months. He has been preaching for fourteen years. We met with the church there at about 1 o'clock P. M. and had about one hour. We, however, received a very cordial welcome. From Cardenas we made our way back to Havana, arriving about 5 o'clock Tuesday P. M.

Mosquitoes in Cuba are very similar to those we find (or those who find you) in Mississippi. One difference we observed was that they do not sing. In fact, we found nothing attractive about them, although they were very intimate, staying with us all night long. They seem to be ubiquitous coming into the mosquito bars without any opening. Finding nothing admirable about them, we concluded that they were simply parasites.

We saw large fields of pineapples on our way back to Havana. This very delicious fruit is cultivated extensively in parts of Cuba. In fact, they have more room there than we had anticipated, the island being 790 miles long with a mean width of 55 miles. They grow coffee and cocoanuts. We, however, saw none of the coffee, but our impression was that crops everywhere

were very good. That stalk of cane was at least. No, we did not steal it. The flagman picked it up at the station where it had fallen from the car and gave it to us.

Having returned to Havana after a two days trip we attended the B. Y. P. U. Conference. Their exercises had the appearance of being not one whit behind the best of services held by our own B. Y. P. U.'s. Their program moved with precision. The attention of the people was as if they appreciated what was being said. We could not understand the Spanish language. The music was good. It was noticeable that many boys in Cuba are musicians playing the pianos and organs for church services, but for some services the ladies play.

I have not been speaking of the sessions which the Secretaries held. I shou'd have mentioned that we held one in Key West. Others were held later. After our session Friday morning, we were carried by Dr. McCall and others to points of interest in Havana. One of the first which we visited was a Roman Catholic cathedral which is said to be the most beautiful in Latin America. The paintings are gorgeous. The cross of Christ and the painting of the Virgin Mary may be seen in almost every way you turn. There is at least evidence of devotion, for otherwise this magnificent temple would never have been erected.

The next point of interest was the landing place of Columbus upon the island in 1519. Here was observed the first mass. There is an old cathedral on this site. It is named for Columbus. Ponce De Leon left his young bride at this place while he went in quest of the fountain of youth. This cathedral is said to be 240 years old. Also the bones of Columbus were kept in here for a while. They were moved from Santo Domingo to this temple. Later they were transferred to Spain. Some of the natives of Santo Domingo claim that the bones which were removed to the cathedral were Christopher's brother's bones.

The silver altar in this cathedral is one of the most beautiful pieces of workmanship we have ever seen. We were also permitted to see the robes of priests.

The next point of interest was a school which is run by Ramon Aroche. He is a negro, a Cuban. He established the school. He has been a missionary. His school has more whites than blacks. He is a remarkable negro. There are 100 pupils. The school is affiliated with the higher education in the city of Havana, although it carries pupils only through the high school grades. He pays \$250.00 a month for rent of the building. He finances it. It is said to be independent. The clothes and manners of the children indicated that they had the very best attention. This negro has been in his school work for more than 8 years. He used to be a Presbyterian but later joined the Baptist church and worked under our Mission Board. The mottoes on the walls of the building were very interesting. It shows that the school stands for prohibition and approves of the freedom of Cuba. They were conducive to moral uplift, but one of the things which impressed us most was the genius of this negro as a disciplinarian. He seems to be held in the highest esteem by the people who know him. To see what this negro is doing is enough to encourage any man to want to contribute to missionary work among the races.

The next point of interest was Candler College, a Methodist school. The buildings are valued at \$175,000.00. Mr. Candler of Atlanta made the first donation, which was \$65,000.00. There are 150 students in this school. They are planning to enlarge their plant. The land cost them \$5.00 per meter about 10 years ago.

The Baptist College in Havana in connection with Dr. McCall's church has 180 pupils. He started with 6. Fifty per cent of the present student body are Catholic. They come to this school because of the high grade of work done. As a result of their association with the Baptist children in the day school, many of them attend our Sunday Schools. The Bible is taught in all

the classes. Many young men desiring to enter this college are being turned away because of a lack of room. In this Baptist temple, which includes the college, there live 5 missionary families, three young lady teachers, 7 ministerial students, and 2 servant families. Mrs. McCall says that Dr. McCall is worked down, but has no place of quietude during the day where he can rest, never resting more than 30 minutes without being called, this in addition to all of the noise in connection with the building. We should esteem our great leaders more highly than we do and make ample provision for their comforts and not wear them out so fast.

Saturday afternoon we visited a school of which Frederick Rodriguez is principal. Nearly all of the pupils are boarders. The principal has bought this property at a cost of \$45,000.00. He has paid only \$5,000.00 on it, \$3,500.00 is now past due and another note for the same amount will be due within the near future. This worthy principal does not know how he is going to be able to finance it. He has had as many as 400 pupils at one time, but the attendance is not quite so large. The building would remind you of some of the buildings which were occupied by our parents during summer months when they were in school. This principal is a Baptist minister. He came from Canary Islands. A New Testament had fallen into his hands, having been given to his brother-in-law. He started to America to get someone to teach it to him. On his way he came to Havana and learned that an American was at the Baptist temple. He went up one Sunday morning and was standing out at the church door when Brother McCall met him and prevailed upon him not to come to America. Through the preaching of Dr. McCall he was converted and baptized, became a member of the church and assisted Dr. McCall for about 10 years. He has a Sunday School in his school building; also a church with 43 members. The government furnishes some aid to his school, for he brings pupils in from the country where there are little or no educational advantages. He charges for tuition and board only \$15.00 a month. The school does industrial work. He has a dairy in connection with it. He has some fine milk cows and a so some goats. The people milk goats as well as cows in Cuba. We observed also that all the goats which we met in Cuba speak the English language. This property should be saved for this teacher and missionary. He is paying from \$50.00 to \$80.00 per month for his teachers. It was an inspiration to hear those people sing and to hear the band play. These exercises would do credit to the best of our schools in Mississippi. Sunday night at the Baptist temple, each Secretary was remembered by pupils from this school with a beautiful piece of hand made work. It was an expression of appreciation on the part of the pupils. We were impressed that they were very appreciative of every favor which they have received from our missionary endeavors.

From this school we went to the college lot which was purchased about 3 years ago by the Home Mission Board. There are 12½ acres in this lot which cost \$325,000.00, or \$6.25 per meter. It furnishes a very commanding position overlooking the city. The property is paid for and was paid for before the Home Board was in debt. No taxes are paid on it because it is vacant property and the law of Cuba does not require that unimproved property shall be taxed. There is a street on all four sides, one side opening out on to a street over which a street car passes to all parts of the city. Some of the most elegant residences of the city are being built back of this property. It could doubtless be sold for twice what our Board paid for it. We should by all means at the earliest possible date begin to erect our college buildings here. It is the belief of Dr. McCall that this school should do college work and that the downtown property should be retained for a church and for school work among the lower grades. The downtown property is estimated to be worth \$350,000.00, although it cost only \$150,000.00.

We were impressed with Dr. McCall. He is

Thursday, March 13, 1924

THE BAPTIST RECORD

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Mississippi Woman's Missionary Union

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GOD'S PLAN OF STEWARDSHIP If We Pray We'll Pay

We are all filled and thrilled with thoughts of the next Campaign and what it will mean to God's people and for His work. There are various plans and suggestions as to what is best in this Campaign and how it should be launched.

No one should have a thought on the subject without having first prayed earnestly to God for direction. If Mississippi's two hundred thousand Baptists should pray earnestly each day that God will direct the representatives of the South's three and a half million Baptists in the Atlanta meeting, that He will show them the real meaning of Stewardship; if the Convention should be such a convention of prayer as we have never known before; if the Committees should spend five-sixths of their meeting time in prayer, if every church in our Southland could be represented at the Convention, if the messenger could return to his church with a vision of the power of prayer such as he had never known before; if he could bring it to his church so that each member would be willing to pay for God's plan of Stewardship to be unfolded to His people, and thus let the Campaign by a Campaign of prayer; then indeed we should need no definite amount of money named; we should need no pledge cards, we shou'd need no five year policy, no three year policy, nor any adopted policy except the policy of prayer.

The power of prayer has ever been invincible but only a few great outstanding examples in any age have had the courage of faith to believe that God means exactly what He says about it—Moses, Elijah, Daniel, Paul and others, very few, considering the vast hosts of people who have lived. Wm. Tyndale, Geo. Mullen, Chas. G. Finney, Abel Clary, Henry M. Scudder, the crippled woman who prayed for Moody to come to England, and others, very few considering the vast hosts of people who have lived. God has never failed when our people are awakened by the Holy Spirit through prayer to want to know God's plan of Stewardship there'll be no trouble to find it. It is the clearest thing in the Bible and needs no interpretation. It means what it says and says what it means.

Mississippi is putting on a magnificent Stewardship Campaign to be carried out through the pastors. If your pastor has not written for his literature, enough to supply every member of his church and give them something new each month, tell him to write the State Convention Board immediately for it. It's free. This literature is of itself thrillingly interesting and will inspire strength of faith and a study of the scripture which will lead to more definite prayer that all God's people will see his PLAN OF STEWARDSHIP.

—Mrs. R. B. Gunter,
State Stewardship Chairman W. M. U.

W. M. U. Training School, Louisville, Ky.
My dear Miss Lackey:

We were so glad to welcome a new girl from Mississippi into our midst—Miss Marjorie Gillis—who came at the beginning of the third quarter. Including her we are five now, and praying that we may be two or three times that number next year. All of us are so happy in our work,

and feel that the need for workers is so great, that we wonder continually why there are no more called from our State, or if perhaps the called are not answering.

Dr. Raglan of Lexington brought us the missionary message for the month (February). He used as subject "The Accent of the Great Commission", showing us that "go", "baptizing" and "teaching" are subordinate commands, while "make disciples of all nations" is the accented or main command. Following this message at the Seminary our Praise Service leader in the Training School impressed us as never before with the power of prayer, using Jesus' words "Ask and it shall be given you". Besides being strengthened in our prayer life, we took greater courage and faith that when we in the Training School are praying at each service, and the women all over the South are praying and working, our Campaign cannot fail.

Dr. Ray, Secretary of the Foreign Mission Board, was here this week talking with those who are planning to go out this summer. You may be glad to know that one of your Mississippi girls is ready to be sent, if it is God's will; and one of the Juniors after another year here plans to follow. Dr. Ray and the Board show colossal faith in sending out new missionaries this summer in spite of the debt of the Board.

Remember us in your prayers as we leave here to take up our new work this summer, that we may have His guidance.

We pray for you and the work, both in our private devotions and in our State prayer meetings each Sunday afternoon.

—Flossie Jack Robbins.

Bolivar County W. M. U.

The W. M. U. of Bolivar County Association met in their first general rally, with Boyle W. M. S. Thursday, February 28th.

We had a large representation of our members. Our State Young People's Leader, Miss Fannie Taylor, was with us our pastors, Brethren May, McKee and Kinsey, gave an inspiration to our work by their presence part of the day. Any one would have received great benefit from Miss Taylor's wonderful message. Come next meeting ladies and see what you miss by staying away.

Several of our ladies gave talks that showed deep sound thought, proving that our motto "Go Forward" has been put into effect. Surely the leaven is at work in this body. Some of the ladies are serving the Lord with the voice He has endowed them with by singing His praises so willingly for us at these meetings.

At noon we were bountifully served with a delicious plate lunch by Boyle ladies.

In the afternoon we had few talks, prayers and songs, most of the time being given to business and a playlet, "Mother Publicity". The body asked that this be put in leaflet form and distributed for the benefit of others. Our Superintendent kindly consented to do it, for it was her production. This expresses its value to those who heard and saw it rendered.

—Mrs. Carrie J. Butler.

Congratulations to the Baptist Advance on the good special Campaign number.

Four million Jews in the United States constitute one of the greatest home mission problems.

There are only ten white Baptist Churches in De'are, according to a writer in The Baptist.

An exchange says "Babe Ruth is still ill of influence" at Hot Springs. They do say influence is bad over there.

We regret delay in publishing many articles, some of them live news matter which ought to have appeared. But this delay has been caused by the special campaign number and the publishing of campaign receipts.

The Baptist and Reflector calls attention to the fact that Mr. Potter, the Unitarian preacher who has been debating with Dr. Jno. Roach Stratton, is an alumnus of three Baptist institutions, Bucknell, Brown and Newton Center. He could hardly be pointed to with pride as one of their jewe's.

Southern Baptists last year through the Education department of the Sunday School Board sent out 67,500 awards for study courses in teacher training. Southern Methodists gave 28,542; Northern Methodists, 10,961; Northern Baptists, 8,018; Southern Presbyterians, 2,592; Disciples, 800; Congregationalists, 235.

It is difficult for us to understand the Turk. Recently at Constantinople the Turkish authorities have abolished the caliphate and banished the caliph. He was the religious head of the Mohammedans and the successor of Mohammed. The Turks also forbid all religious instruction in the schools. Are they turning infidel or what?

Brother A. D. Muse, whose home is in Clinton, reports a tent meeting recently held in Los Angeles, Cal., in which 91 professed conversion. He then went to Grace Baptist Church in Portland, Oregon, for a meeting, and will go back to Los Angeles for a three weeks' meeting. He expects to spend the month of May resting at home. He will be glad to work in Mississippi in July and August.

On the same page the Religious Herald has two paragraphs in one of which people are warned to fairly state the facts when in controversy; in the other is a statement which brings out only part of the facts in a controversy which the Herald has been waging for some time. This partial statement has been made repeatedly in the Herald, showing that the states have not adhered to the original apportionment to Foreign Missions. The statement is partial in that no account is taken of the amount of the campaign which has gone for the expense of securing and collecting the gift. The Herald has been taken to task by several of the Southern Baptist papers, but—well they may not reach the Herald office.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

FIVE short days, then THREE BIG DAYS. The convention will be on next Tuesday night. It's your last chance to get certificate so that you may get reduced rates on the railroads. Do not think you know more about the plan than we do. You will not be granted rates unless you have this certificate from Mr. Byrd beforehand, so write to J. E. Byrd Box 520, Jackson, and he will send you as many certificates as you need.

The Junior Intermediate BYPU Leaders cannot afford to miss the conference held each day at the convention from 8:30 to 9:30 in the morning. Mrs. F. H. Leavell of Memphis will conduct these conferences and will give you many new and practical ideas in your work.

At the same time each morning but in a separate room conferences will be held for the Junior and Intermediate who attend the convention. Much stress should be made in the unions before coming to the Convention that all attending the convention should attend these conferences. Many inspiring talks and helpful demonstrations will be given by Juniors and Intermediates themselves. The duties of each officer will be discussed and many practical ideas will be given you to take back and to put into practice in your local union.

Mississippi College holds Training School

The six BYPU's of Mississippi College plus the Junior and Intermediate BYPU's of Clinton held their annual Training School a few weeks ago with several interesting classes. The Hillman girls cooperated in the school having a large part in making it a success. Miss Morgan had a class of Juniors in the afternoon from three thirty to four thirty, then a class of Intermediates from four thirty to five thirty. Beginning at six thirty and running for a full hour two classes were taught for the seniors. Dr. Lovelace taught a class in Training in the Baptist Spirit, and Mr. Wilds taught a class in the Senior Manual. While there were many things to conflict with the work the school was in many points a success. Mississippi College is pushing the other colleges for first place in the banner contest and the college that beats them will have to show a fine record.

Pictures Coming In

We are grateful to the BYPU's who have had the picture of the union taken and sent into the State Secretary. Not all have done that and we wonder why since we have been asking for it for some time. We appreciate however the co-

operation on the part of those who have responded.

A Paragraph from a Report of the Woman's College BYPU's

"A perfect BYPU Day for Woman's College". We had six 100% Unions today. In these six Unions there were 220 girls all making a perfect record. Miss Boyd the BYPU Director adds, "It is to me the greatest BYPU inspiration I have ever had."

DID YOU OBSERVE STUDY COURSE WEEK THIS WEEK

If you did not observe Study Course Week this week, then try to get it in as soon as possible. Do not wait to send your grades in, write right away so you can get the awards and give them out.

Will you please arrange for a short paragraph in the record for our Intermediate B. Y. P. U., at Summerland.

The Intermediate B. Y. P. U., of Summerland, is a fine wide-awake crowd of our best young people they are the most loyal young people we have ever known. They are very enthusiastic about the weekly meetings and personal work, such as visiting the sick, caring for the unfortunate, rendering special music and programs in the church services.

We have a volunteer band here made up mostly of the Intermediate B. Y. P. U. members, some have already expressed their intention to go to the foreign fields as missionaries, one young man is contemplating the work of a Medical Missionary. Many others have not yet reached any definite conclusion for life.

On last meeting day they presented their pastor with a Bible the best he ever owned, such acts make these young people fill a large place in our hearts and prayers.

We feel fortunate to have the opportunity of working with such people as are at Summerland.

W. W. Allred, Pastor.

Did you read last weeks Baptist Record? Did you read the BYPU Page? Did you consider earnestly and carefully the BYPU LIBRARY OFFER? Don't you think it worth your effort? Then begin your plans now and be the first to qualify and get the library.

New Plans to Keep Up Interest

One B. Y. P. U. has decided that they will drill an oil well on the eight point record system. They have a limit of a thousand feet and the one that gets to the thousand feet first wins the contest. The grade each Sunday night sinks the well that many feet.

The name of every member of the

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

OUR GREATEST BAPTIST NEED

at this critical juncture is information, inspiration, stimulation, concerning our Southwide and worldwide program.

HOME AND FOREIGN FIELDS

the missionary magazine of the Southern Baptist Convention, is published for this vital purpose. Its pages are crowded with stories and pictures from the fields, with inspiring editorials and special articles, with reports of achievements and needs. No one can read this magazine and not be interested in our great enterprises at home and abroad.

The March and April numbers of HOME AND FOREIGN FIELDS will be mailed to Southern Baptist pastors, and we are requesting them to use these specimen copies in carrying out our suggested plan for placing the magazine in the hands of their people—particularly their church officers, W. M. U. and B. Y. P. U. leaders, and Sunday school officers and teachers.

We appeal to our pastors to give this matter their serious and immediate attention. If we can place HOME AND FOREIGN FIELDS in the hands of our key-people during the next twelve months it would, as Dr. Gray well says, "contribute mightily toward unity, harmony, and co-operation among our people."

Sample copies, subscription blanks, etc., will be mailed upon request. Let us make March and April HOME AND FOREIGN FIELDS months!

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE



ing very hard towards our new church building and we expect to do more work in our union when it is finished.

We had a social Tuesday, February 19th with a good attendance of which all report a very nice time as everything was planned and carried out by our social committee, Misses Gladys Walker, Pearl Gault, Mr. Allie Headrick and Bernard Kux.

Hoping to do more towards the furtherance of the kingdom of our Lord, we are,

—Se'ma Rhodes B. Y. P. U.,
Mrs. C. P. Ellison, Asst. Treas.

Wanted

Senior B. Y. P. U. Quarterlies for the following quarters:

First, Second, Third and Fourth Quarters, 1901.

First, Second, Third and Fourth Quarters, 1902.

First, Second, Third and Fourth Quarters, 1903.

Second Quarter, 1904.

First Quarter, 1909.

REWARD

Any one of the B. Y. P. U. Textbooks which are advertised for Study Course Week in March will be given to the person who will turn in to the B. Y. P. U. Department, Baptist Sunday School Board, Nashville, Tenn., any one of the above mentioned Quarterlies.

As most of you know we are work-

SUNDAY SCHOOL LESSON,
MARCH 23rd.
R. A. Venable

REIGN OF SOLOMON

Scripture Lesson: 2 Chron. 1:7-12,
1 Kings 11:6-11.

Collateral Reading: 1 Kings chapters 3-11, 2 Chron. Chapter 1.

Introduction: Solomon the third King of Israel succeeded his father David, coming to the throne of Israel 1023 B. C., at the age of 19.

Seldom has one come to a throne under more favorable conditions. On ascending the throne he came into vast stores of wealth accumulated by his father; endowed with intellectual qualities of high order and enjoying the esteem and love of his people, he began his reign with exceptional promise and assuring hopefulness to his people. The luster of his reign began to fade and went down in dismal disappointment and ruin to his people. On the occasion of his inauguration as king, he offered up at Gibeon, near Jerusalem, where the tabernacle of Moses was still located, one thousand burnt offerings in manifestation of his love of Jehovah, and his desire that Jehovah's favor be upon his reign. The sincerity of his request is assured by God's answer, "In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee, And Solomon said unto God, Thou hast shown great loving kindness unto David my father, and hast made me king in his stead. Now, O Jehovah God, let they promise unto David my father be established; for thou has made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge that I may go out and come in before the people; for who can judge this people that is so great." (Vers. 7-10).

1. "In that night did God appear unto Solomon," the psychological moment had come. The pomp and splendor of royalty were held in the background in that day of sacrificial service; his soul was struggling out and up in search of God. Then God came to Solomon that night in a dream. (1 Kings 3:5) God sometimes employs a dream as the means to communicate a revelation of himself and his will to his servants. The soul is not entirely dependent upon the organs of sense perception for its activities, and least of all is it so in the spiritual realm.

2. God leaves the choice of the blessing bestowed to Solomon himself. "Ask what I shall give thee". Solomon's request is prefaced with a mention of God's loving kindness to his father David and the promise made to him, and also his succession to the throne of his father, as of Jehovah's will and purpose. He was no intruder, nor interloper, but was king of Israel according to Jehovah's plan in Israel's history. "For thou didst make me king over a people like the dust of the earth in multitude."

3. "Give me now wisdom and knowledge." This request is for a gift which will enable always to see what ought to be done and the best means and manner to be employed to accomplish this best end. His

request was one which looked beyond himself. It concerned his people's good. If this request be granted all things else will follow, for it is crown of all others.

4. This request was not only granted but the superiority of wisdom and knowledge emphasized by Jehovah. God delights to give the best to his people. Wisdom and knowledge discover to us the only goal of life that is worth while, and how to reach the goal. "And God said to Solomon, Because this was in thy heart and thou hast not asked riches, wealth or honors, nor the life of them that hate thee, neither yet hast thou asked long life, but hast asked wisdom and knowledge for thyself, that thou mayest judge thy people over whom I have made thee king, wisdom and knowledge is granted unto thee and I will give thee riches and honor such as none of the kings have had, that have been before thee; neither shall any after thee have the like." (Vers. 11-12) God points out the way to acquire riches and honor. These objects of universal human desire God gives to the man who seeks them in life, surrendered to the highest and best service to humanity. It is a matter of general observation the number of men of wealth who are using their wealth for the uplift of men.

5. It is surprisingly painful to have Solomon come before us again shorn of all that commanded admiration and inspired hope of a glorious reign over a chosen nation. The life begun with almost unparalleled advantages goes down in ignominy and shame leaving a dismantled kingdom as an enduring monument to his folly. "And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father. Then Solomon did build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods." (1 Kings 11: 6-8) Solomon was not out and out for God. He installed the worship of heathen gods under the very shadow of the Lord's house. (1) The cause of this defection from the God of Israel lies upon the surface. For political reasons and through sensuality Solomon increased the number of his wives, numbering among them princesses from the court of Pharaoh, of the Moabites, of the Ammonites, the Edomites, the Zidonians and Hittites to the number of seven hundred. The respective gods of these heathen wives he brought in, at whose shrine they worshiped with most revolting and licentious rites. This set of depraved and idolatrous worshippers turned the heart of Solomon from following after Jehovah, the God of Israel. This apostasy from the true and only God, Jehovah of Israel, was an assault upon the very purpose and mission of the Israelitish nation. It was a surrender of the citadel of defense against the invasion of idolatry, and the utter overthrow of all knowledge of the one and only

true God. Solomon was swept from his loyalty to Jehovah by these idolatrous devotees of shameful sensuality in the name of religion.

(2) Jehovah is moved to anger. "And Jehovah was angry with Solomon because his heart was turned away from Jehovah, the God of Israel, who had appeared unto him twice and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which Jehovah commanded." (Vers. 9-10) The enormity of Solomon's sin was increased because of the special warnings from Jehovah. God does not let men go to the bad without warning. He seeks to arrest their downward course, but if one wants to go on to ruin, God will let him go. He does not coerce, He deals with us as free moral agents. He points out the danger, throws out the red light, He sounds the alarm. It is ours to look, to listen and to heed or pass on to hopeless ruin. Israel's whole history was vocal with Jehovah's warning and strewn with the wrecks of disobedience. Solomon's sin was aggravated by the sensuality which prompted him to pander to the wishes of a set of idolatrous and depraved women whom he had installed as wives in his palace at Jerusalem. The fires upon the altars of the strange gods which Solomon introduced into the city of Jerusalem were the fit expression of the fires of lust, which consumed all the sanctities of life in the heart of the king. The smoke of sacrifice and of incense went up as a stench in the nostrils of Jehovah, moving him to wrath and indignation. "Wherefore Jehovah said unto Solomon, For as much as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend thy kingdom from thee and will give it to thy servant."

(1 Kings 11:11) Covenants and Statutes counted for nothing in the conduct of Solomon. His whole being flaming with sensual passion, spurred on by the wilds of a polygamous hive of courtesans which swarmed about his court, his ears were deaf to the call of God, and his heart impervious to the divine impression and influences assured to him by covenant and promise. Solomon declined the exercise of the special gift of wisdom and knowledge in the administration of the affairs of the kingdom, and turning to the grosser desires and impulses of his nature for leadership, plunged head long into spectacular display and degrading debaucheries. Richly endowed by nature and lifted by the tide of fortune to the highest position of efficiency and service under the smile of God, he perverted all to the destruction of the noble achievements of his predecessors, from Moses to his father David. Left to himself he would have de-throned the God of Israel and submerged the chosen people beneath the black, surging tide of idolatry and irrevocable ruin. But Jehovah rises in his wrath and stays the hand that would destroy God's purpose of the ages. "I will rend the kingdom from thee and will give it to thy servant," came from th lips

of Jehovah, like a thunder bolt, and swept the proud monarch from the throne. The proud, haughty king goes down under the withering blast of Jehovah's wrath. God will vindicate the cause of truth and righteousness. He will punish sin. His judgments may be long delayed; He may permit us to heap up wrath against the day of wrath and the righteous judgment of God, but He will not restrain his anger forever.

The conductor and a brakeman on a Montana railroad differ as to the proper pronunciation of the name Eurelia. Passengers are often startled upon arrival at this station to hear the conductor yell: "You're a liar! You're a liar!" Then from the brakeman at other end comes the cry: "You really are! You really are!"—Boston Transcript.

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FEBRUARY RECEIPTS ON THE 75 MILLION CAMPAIGN			Harrison	Leflore	Amory	Montgomery	15.00	
Church	County	Amount	Hinds					
Natchez	Adams	\$ 70.00	Gulfport 1st. Gulfport 2nd.	116.58 3.25	Greenwood Slaughter Sidon	3,160.00 34.90 18.70	Winona	135.00
Corinth	Aleora	382.50	Bethesda Davis Memorial Griffith Memorial	40.55 110.00 53.00	Lincoln	Mt. Carmel Mt. Sinai Brookhaven	Neshoba	2.90 2.50 241.45
Tate St.	Amite	100.00	Jackson 1st. Jackson 2nd.	1,211.65 1,053.63	Friendship	10.00 8.00	Philadelphia	60.00
Glading		40.00	New Salem Palestine	71.00 20.00	Union Hall		Noxubee	
Robinson		15.00	Pocahontas-Mt. Pisgah	14.00	Lowndes	143.50		(Continued on page 14)
Tangipahoa	Attala	16.87	Raymond	86.00	Columbus First	16.00	A	Home
New Salem		5.00	Salem	23.00	Columbus Second	18.50	Home	HOTEL MITCHELL
Pleasant Ridge		15.25	Terry	21.00	Pleasant	22.00	Away	European Plan
Zama	Benton	10.00	Utica	40.00	New Salem	9.00	From	Rates \$1.00—\$1.50—\$2.00.
Nothing	Bolivar		Durant	396.60	Madison	289.04	Home	Hattiesburg, Miss.
Cleveland		33.50	Goodman	1.80	Camden	15.00	Away	Write or wire for reservation.
Hushpuckena	Calhoun	30.00	Tchula	52.20	Canton			
College Hill	Carroll	13.20	West	52.05	Madison (New Hope)			
Coila		245.00	Humphreys		Marion			
Fair View	Chickasaw	4.00	Nothing		Columbia			
Houlka	Choctaw	27.00	Itawamba		Improve			
Beulah		2.50	Nothing		Marshall			
Chester		10.00	Jackson		Byhalia			
Hopewell	Claiborne	35.00	Kreole	4.00	Cornersville			
Hermanville		1.80	Moss Point	16.80	Monroe			
Port Gibson	Clark	18.40	E. Moss Point	3.65	Aberdeen	558.57		
Antioch		15.00	Pascagoula	31.55				
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Coahoma		10.30	Carson	75.00				
Friars Point		31.00	Hathorne	5.00				
Lula		205.43	Society Hill	63.00				
Lyon	Copiah	313.18	White Sand	147.00				
Gallman		12.00	Jones					
Harmony		26.00	Ellisville	11.50				
Hazlehurst		500.00	Laurel First	253.50				
Pine Bluff		25.00	Laurel Wausau	5.00				
Pilgrims Rest		1.50	Laurel W. End	280.00				
Pleasant Hill		42.86	Ovett	3.75				
Sardis		37.50	Sandersville	48.00				
Sylvarena		9.20	Summerland	50.75				
Wesson	Covington	34.00	Kemper					
Collins		50.00	Jones	47.50				
Leaf River		60.00	Lafayette					
Seminary	Desota	2.35	Ellisville	11.50				
Eudora	Forrest	13.00	Laurel First	253.50				
Eastabuchie		1.00	Laurel Wausau	5.00				
Hattiesburg First		599.55	Laurel W. End	280.00				
Hattiesburg Immanuel		29.50	Ovett	3.75				
McLaurin		8.00	Sandersville	48.00				
Providence	Franklin	28.00	Summerland	50.75				
Eddiceton		48.75	Kemper					
Spring Hill		5.00	Jones	47.50				
Union		6.00	Lafayette					
Nothing	George		Ellisville	11.50				
Leaksville	Green	110.00	Laurel First	253.50				
Unity		16.00	Laurel Wausau	5.00				
Grenada 1st	Grenada	900.00	Laurel W. End	280.00				
Hancock			Ovett	3.75				
Bay St. Louis		54.00	Sandersville	48.00				
Logtown		42.73	Summerland	50.75				
			Kemper					
			Jones	47.50				
			Lafayette					
			Ellisville	11.50				
			Laurel First	253.50				
			Laurel Wausau	5.00				
			Laurel W. End	280.00				
			Ovett	3.75				
			Sandersville	48.00				
			Summerland	50.75				
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			Laurel First	253.50				
			Laurel Wausau	5.00				
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			Laurel Wausau	5.00				
			Laurel W. End	280.00</td				

ONWARD CHRISTIAN SOLDIERS

We have come to the last year of our 75 Million Campaign period. A great advance has been made over any like period in the history of our co-operative effort. While this is true no one feels like boasting over the achievement, for more than one-third of the amount subscribed is yet to be raised, and four-fifths of the period has already passed. We have been raising on an average \$12,000,000 each year; in this final year we must raise \$27,000,000. But three million Baptists are equal to the task. The Devil knows this, and has been using every possible device to impede our progress. Just now, he is seeking to divert our energies to debate over the possibilities of miracles, alleging that "Jesus was not born of a Virgin." Because that involves a miracle.

We common folk are glad that stalwart defenders of the faith have accepted the gage of battle; but we need to be on our guard lest the Devil should get an advantage over us by a feint. The thing of supreme importance just now is to complete the Campaign job. It is a good thing if one is able to show WHY he believes in the virgin birth; it is more convincing to show that he does. A successful completion of the Campaign would be unimpeachable testimony. And this is a form of argument that humblest Christians can engage in, this is where every one may do battle for the Lord. The enemies of the cross are trying to place our Lord along with Mohammed and Buddha. Let us awake and show the world that we believe that he was God manifest in the flesh—show it by our works.

Rev. W. W. Weeks, D.D., Pastor of Grace Street Baptist Church, Richmond, Virginia, concludes a sermon on the Virgin Birth with the following: "Brethren, we are brought face to face today with the fiercest and most persistent assaults ever made on the gospel of the grace of God. Not only is the credibility of the Bible denied, but the character of our Christ and the glory of His mother are questioned. If this assault prevails then in a little while the church that for nineteen centuries has led humanity upward toward God will be cast out as gullible and untrustworthy, and the world cast adrift without a Saviour."

Never has there been a greater need of men and women who will contend for the faith than at the present hour. Surely in such a time every one who has been redeemed will redeem his pledge—those who have been saved will "go over the top" for the Saviour's sake.

—Byron Davis.

Baptist Bible Institute.

WHAT'S THE MATTER WITH MISSISSIPPI?

This is a question in the minds and on the tongues of many, especially among those who think, showing that it is deemed a serious one.

To the mind of the humble writer, no extended discussion is needed to find the answer. What's the matter with Mississippi? What was the

matter with Cain that he slew his brother and became a vagabond on the earth? He got wrong with God.

What's the matter with Mississippi? What was the matter with the Israelites at Kadesh Barnea that they had to wander in the wilderness until all died? They listened to the voice of pessimism and skepticism and so lost faith in God.

What's the matter with Mississippi? What was the matter with the Israelites at Ai that they suffered defeat? They had God's promises and had but recently seen the extraordinary manifestation of His wonderful power in their behalf. What was the matter? They ceased to purge out the evil from among themselves.

What's the matter with Mississippi? What was the matter with the Israelites in the time of Malachi that they got in trouble? They left God out, and even wickedly robbed Him. The Christian people of Mississippi (others have done worse) have done like them. They have used what belonged to God to secure the gratification of their eager desire for pleasure and luxury.

What's the remedy? ought to be an interesting question. God prescribed them (see Mal. 3:7-10-11), "Return unto me", He said, "and deal honestly with me, bring my part into the storehouse and test me. I'll bless you abundantly." He is the same today He was then—the remedy for Mississippi is the same. It is with the Christian people of Mississippi to use it. If they or any considerable number of them, will harmonize themselves with Him it will go well with Mississippi. Let's try it.

Cordially,
—Old Iota P.

LOOK

"And the Lord said unto Moses, make thee a fiery serpent and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, he shall live." Num. 21:8.

"And Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him—looketh upon or unto him trustingly—should not perish but have eternal life." John 3:14-15.

"I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Ish. 8:17.

"At that day shall a man look to his Maker and his eyes shall have respect to the Holy One of Israel." Ish. 17:7.

"Therefore will I look unto the Lord; I will wait for the God of my salvation; my God will hear me." Micah 7:7.

"Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else." Ish. 45:22.

"For he looketh for a city which hath foundations, whose builder and maker is God." Heb. 11:10.

"For our citizenship is in heaven, from whence also we look for the

Saviour, the Lord Jesus Christ." Phil. 3:20.

"Looking unto Jesus, the author (beginner) and finisher of our (the) faith." Heb. 12:2.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity." Titus 2:13-14.

"There is life for a look at the crucified One"—a look of faith—implicit trust—A look which imploringly says, "Lord remember me when thou comest into thy Kingdom." Luke 23:42. A look which says, "Lord save me." Matt. 14:30.

Let us look to the Saviour and be saved

—C. M. Sherrouse.

FROST-PROOF

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East Mississippi Department

By R. L. Breland

HEAVENLY INVESTMENTS

Some months ago I began a series of articles on the above subject, using as a text "But lay ye up treasures in Heaven." Matt. 6:20. Only three of these appeared, (1) The meaning of the term, (2) The guarantee of the investment and (3) Who can invest. So now I come with the fourth, soon to be followed by the fifth and last installment.

IV. Making The Investment

This life is the only time to invest in heavenly securities, "for the night (death) cometh when no man can work." So as we go on through life from our regeneration to the grave we can day by day "lay up treasures in heaven." This is done by simply using our time, talent and possessions in the way that God has commanded—in the King's business. Form a partnership with God and use all ours in the business into which we engage, which business is fully set out in every detail in the book of guidance, the Holy Bible.

(1) Invest our time in heavenly securities. To do this our time must be used to the glory of God. All returns on time, otherwise used are lost. Such is a business venture outside the firm for selfish purposes and consequently we get no returns. We may seemingly prosper for a while and gain in wealth in a business venture not in accord with God's will, but when pay day comes we will find that we lost all—time, principle, interest and all.

To get full returns study the business guide, the Bible, consult the partner, Jesus, do what they say, act honestly as to the use of our time, putting it fully into the work of the Lord, and our time will become transposed into the eternal realm to be enjoyed after we cross over Jordan.

(2) Investing our talent in Heavenly Securities. By talent we mean the whole personality of mankind—his will, his influence, his ability, his intellect, his entire being. These can be transferred to heavenly talents to be ours in Heaven. Use the will to reconcile our other powers to the will and Lordship of Jesus Christ. Then all the outcome of all our faculties will be found on the right side of the ledger in the cash book of the Kingdom. The influence, which is one of our mighty forces, can be used to bring others into the right paths. None of us is so sorry that we have no influence. Somebody is being led by our influence. Our power of speech and song may be used to talk up the business and sing His praises. Many a heart has been melted under the power of a gospel song that could not be reached otherwise. So the recording angel is investing our talents from day to day when properly used that will be ours with a hundred fold return in

eternity. Heavenly Securities with our talents every day, for we are sure to reap rich returns.

(3) Investing our possessions. God promises us to prosper if we work for Him. "Whatsoever he doeth shall prosper." Ps. 1:3. This shall He do for us right here if we "honor the Lord with our substance." Prov. 3:9. To honor the Lord with our substance we must recognize him in the use of it and then recognize Him in the settlement, or gain from its use. To fail in these is disloyalty and dishonesty. If we thus recognize Him, putting our possessions into His service, not only will we prosper here on earth, according to His word and His command, we shall receive it back many fold in the coming Kingdom. This is abundantly taught in God's word.

How rich are you? You will be rich or poor in Heaven in proportion to what of time, talent and possessions you put into the Lord's work here. Salvation is wholly of grace, but rewards in Heaven, (Heavenly riches) will be according to our works.

"I'm not ashamed to own my Lord,
Or to defend His cause;
Maintain the glory of His Cross,
And Honor all His laws."
And one of His laws is "Bring ye the whole tithe into the storehouse."

NOTES AND COMMENTS

We sorrow with Brother and Sister Ollie Sharp of Hope Church, Neshoba County, in the death of their dear little girl, which occurred last month.

Rev. W. E. Fendley is pastor of First Baptist Church of Clayton, Ala. He joined the Ozark Evangelists last spring, but was forced by the poor health of his wife to resign and was called unanimously to Clayton. We are glad to learn his wife is much improved.

Received the Bulletin of First Church, Grenada, Dr. W. E. Farr, Pastor. His great church is well organized in every department. His people under his leadership are doing great things for the Master. Revival meeting is set to begin Sunday, April 6th, with Dr. Rowland Leavell, of Lawrenceburg, Ky., preaching, and Mr. S. M. Armstrong and wife of Shreveport, La., to direct the singing.

The fifth Sunday Board meeting of Neshoba County Association will meet with County Line Church, three miles east of Union, 1:30 P. M.

Saturday before the fifth Sunday in March and continue through Sunday.

The Newton County Association Board will meet at Rock Branch near Union on the same Sunday.

It is reported that Rev. G. H. Suttle has accepted the work in Neshoba County and will locate at Neshoba. He will be a splendid addition to the forces of that county.

Paster H. W. Shirley is starting off well in the work at Philadelphia. His congregations are growing and

especially is this true in the mid-week prayer services. Bro. Shirley is a splendid preacher and also seemingly a fine pastor. May the work prosper.

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2. Baptist duty demands that we pay to God what we promised Him we would pay.
3. 1924 is the last year for the redemption of our pledges.
4. Our Baptist causes, because of their great expansion in every direction, need every dollar that was pledged.
5. Our Baptist agencies, missionary, educational and benevolent, at home and abroad, marvelously blessed of God in their ministries, face still greater opportunities which can be seized only as our pledges are redeemed.
6. The Southland and the whole world not only need the unadulterated gospel message for which Southern Baptists stand, but are ready to receive it if we will but only give it to them.

Christ and a lost world are looking to pledging Baptists to make good their pledges in this final Redemption year, and to non-pledging Baptists to make liberal cash offerings now.

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(Continued from page 11)				
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Chunky		10.00	Tippah	144.17
Good Hope		4.20	Blue Mountain	5.50
Mt. Pleasant		28.30	Ripley	2.00
Newton	Oktibbeha	156.90	Tishomingo	12.20
Union		82.30	Bethlehem	1.00
Bethesda		27.82	Highland	2.00
Salem		58.00	Jackson Camp	
Starkville		251.19	New Prospect	
Batesville	Panola		Tunica	
Como			Union	
Courtland			Beaulah	150.00
Crenshaw			Blue Springs	5.00
Hebron			New Albany	121.63
Longtown			Walhall	
Sardis	Pearl River	28.00	65.00	73.00
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Poplarville		3.60	Tylertown	
Nothing	Perry	113.20	Vicksburg First	17.90
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Johnston		235.83	Greenville	33.00
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Mt. Zion		15.00	Chiara	8.50
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Ecrus		11.00	Wilkinson	
Pontotoc		30.75	Dry Fork Union	1.00
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Booneville		502.00	Louisville	277.60
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Pelahatchie		20.00	Water Valley	98.41
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Stoons Creek—Florence		6.00	Anding	31.50
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Charleston		25.00		
Cowart		8.33		
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Webb		18.25		
Tate		72.25		
Central Coldwater			for the eleven o'clock Bible study.	

IN MEMORIAM

OBITUARY

Whereas, God in His infinite wisdom has removed from our midst by death, Brother Hugh Sinclair, and

Whereas, in his death we feel deeply this loss to our church and community, therefore be it Resolved,

First, that in his death the Ebenezer Baptist Church lost one of her most faithful members, the community one of her most upright and valued citizens and our school one of its strongest and most faithful friends.

Second, that our hearts go out in deepest sympathy to his loyal, true wife and to his children in this the darkest hour of their lives.

Third, that we practice in our daily lives those principles of love and fidelity to duty in home and community that he has always stood for and that endeared him to all.

Fourth, that a copy of these resolutions be spread upon the minutes of the church, a copy be mailed to his bereaved family, a copy be published in the Columbian and the Baptist Record.

Pastor, J. B. Hemphill.
S. T. Hood,
M. E. Polk,
Mrs. Florence D. McNeese,
J. M. Evans, Committee.

ABOUT THE CLINTON CHURCH

I see from the statement in the Baptist Record that the Clinton Church has the building debt in one loan of \$35,000, and that they are in for a 10 year pull to pay it off. Now just a word to the Baptist Record readers, who know more of the on going of the Lord's work than other folks. We are not better than other, but we read of our work while others don't and don't care. Blue Mountain could have built a church house large enough for them, but they could not build for the great school there. Columbus Baptists could not well build for the more than three hundred Baptist girls in the state school there. Clinton does not need help to build for themse'ves, but the task for building for two great schools there is too large for them.

The church at Clinton has been helped, but let us not let them be 10 years in paying out. The schools are ours and for the best interests of our sons and daughters and the on going of the Kingdom this house was built. The Record folks are my folks, tho I am the least among my brethren, I am sending \$5.00 to pay on the house. I have paid some before, and this is not to be counted on the 75 Mil'ion Campaign.

Brethren let us not let the church at Clinton be 10 years in paying off that debt, nor one half of 10 years. What say you all? I am 77 years old and have been preaching 53 years and am still trusting in the God revealed in the book. Let us do our best for him.

H. L. Johnson,
Water Valley, Miss.

A COMMENDATION

Sentabotia, Miss.,
February 21, 1924.

To Whom It May Concern:

I take great pleasure in commanding Rev. Carson Taylor as a preacher and gospel singer to my brethren in Mississippi. We had him with us this evening and the people were very much pleased with his program of religious readings and gospel songs. He is a wonderful gospel singer and is able to sing any song that may be called for during the evening. My brethren will not make a mistake in inviting him to spend an evening with them.

B. P. Robertson.

Thursday, March 13, 1924

THE BAPTIST RECORD

GREENWOOD SECOND CHURCH

Bro. J. G. Murphey, of Carrollton, Miss., was called on January 1st, 1924, to serve as our pastor, since he has been with us, there has been an addition of fourteen by letter, we have a nice Sunday School enrollment of ninety-two. We started out with thirty-six when the church was organized in July 1923. We also have a fine BYPU, same being organized into three classes, Senior, Intermediate and Junior's, also a WMU has been organized, same having organized a Sunbeams Class.

Every one is very proud of Bro. Murphey as our pastor.

Yours in his service,

T. P. CASON,

Church Clerk and Treasurer.

The Sharon Baptist Church which was organized recently with the assistance of Rev. P. S. Dodge and Rev. S. P. Powell has just finished a beautiful little house of worship. 100 were present at Sunday School last Sunday. An ordination service will be held next 4th Sunday for the purpose of ordaining two deacons. This little church is situated in the Northeast section of Long Beach. Rev. Dodge and Rev. Powell will preach for them on Sunday afternoons.

Arrangements are being made for a fifth Sunday meeting at Gallilee Church this month by the Harrison County Association. Dinner will be served at the church. A big day is expected.

Our work here has started off in a fine way, notwithstanding the extreme weather conditions under which we have begun. Our attendance at all the services is steadily increasing, we have organized and started a third B. Y. P. U., received 17 into the membership, since we came to the field about two months ago and we now have a very enthusiastic class of 26 teachers and workers taking the course in the new Sunday School Manual—led by the pastor.

We plan to begin our revival meeting April 10th, in which the pastor will be assisted by Dr. L. G. Gates of Laurel, and Bro. Joe Canzoneri of Ft. Worth, Texas. We will meet you about 25 strong at Jackson Mach 18-20. Remember us as we labor together, craving the leadership and direction of the Holy Spirit.

Fraternally and cordially,
J. H. Hooks,
Belzoni, Miss.

MISSISSIPPI WOMAN'S COLLEGE

Friends and patrons of the Woman's College will doubtless be pleased to know that the work of the first semester has ended with very gratifying results. Accustomed to rapid development this young College, having already a splendid plant, has entered upon the work of standardization in fine spirit. New adjustments and standards have brought problems both to the College and the students, but these have been met remarkably well. At pre-

sent the Woman's College is on the approved list of the Southern Association of Colleges and Secondary Schools, the step preliminary to full membership, and graduates are eligible without handicap to all high school teaching positions in the bounds of the Southern Association. Work within the college is now being pressed toward all requirements for full membership.

This month the basketball team made a brief tour which included games with Clarke Memorial, Hillman, and Millsaps; winning all of these and a previous game with Millsaps indicates that the team will continue another year as state champions. The college has had this month, also, an interesting visit by Dr. Losey, Shakespearean reader, who gave two excellent lectures on Literature to the student body and at two evening entertainments read Shakespeare's "Macbeth" and Dickens' "Christmas Carol."

Students have received good reports from two of their representatives, Miss Wessie Kay Boyd and Miss Lou Story, who attended, respectively, the Student Volunteer Convention at Indianapolis, and the Baptist Student Missionary Convention at Murfreesboro.

An interesting manuscript is being prepared for publication by Miss Ruth Polk, a Junior history student. This is a diary kept by her grandfather during his service as a soldier of the Confederacy, and it constitutes a vivid narrative of Civil War experiences from the standpoint of the individual Confederate soldier. The work is to be published by the Mississippi Department of Archives and History.

President Johnson, who is also Rotary President of this District, recently visited Rotary Clubs in Mississippi and Louisiana. It is fortunate situation which permits the College thus to contribute something of its influence and ideals to, and keep in touch with, the world of affairs outside.

Since I came to the College only recently I still retain somewhat the attitude of the observer, and I cannot refrain from mentioning the unusually splendid spirit which characterizes this student body. It is such as to confirm one's conviction that the Christian college has a distinct mission.

—N. B. BOND,
February 29th.

SENATOBIA
B. P. Robertson

There was a special meeting of the Brotherhood of men at the Baptist church, Friday evening. The program was Echoes of the Men's Meeting in Memphis. A good social time was also enjoyed.

There are many farmers in the South who are going to plant one or more acres of cotton this year for missions. Several farmers in Alabama and Georgia did that last year and these acres planted and cultivated for Missions did not suffer from the Bollweevil. The Lord only can heal the South of the Bollweevil pestilence if the people would

recognize the Lord's ownership of the soil and they would practice the Stewardship of the farm, the Lord would bless them as never before. The Executive Board and Pastors of the Tate County Baptist Association appeal to all the members of the churches to plant special acres for the Lord's cause this year and cultivate it and gather it and sell it and give the proceeds to the 75 Million Campaign. They could not do a better thing for themselves and the cause.

Some of the women of the Senatobia Church have decided to give to the causes included in the 75 Million Campaign all the eggs which their hens lay on Sunday. One woman states that since she decided to do her income from the hens is greater on Sunday than any other day. Why not all the women of our Tate County Association do this? This is certainly a worthy movement.

The Senatobia Baptist Church will observe Home Coming Day on the First Sunday in March. All the people who have ever been connected in any way with the church are most cordially invited to be present on that day. All the members and friends who live in Senatobia and community are expected to be present. A good program will be observed.

SARDIS

Dr. W. E. Farr, pastor of the Baptist Church at Grenada, Miss., was with us the evening of the 25th.

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Southern Baptist Convention

Wm. LUNSFORD, D. D.

Corresponding Secretary

1608 Kirby Building

DALLAS, TEXAS

THE "SERVICE ROLL" IDEA

We have sent to every pastor for each of his churches the following material: A large "Revised Service Roll" to be filled out and hung in his church; a miniature copy to be filled out with the same information and returned to this office; a sheet giving careful suggestions how to organize the church and how to fill out the revised service roll. We have also sent back to him the miniature copy of the original service roll which was filled out and sent to this office when the Campaign was put on.

The purpose in using the Revised Service Roll is to get the same organization which was used in putting on the Campaign to function again in finishing the task. Selecting the workers, getting their consent to serve, and placing their names on the Service Roll, is the definite way to do it. It gives the organization distinctiveness.

THE NECESSARY WORKERS

The following are the workers suggested for each church:

1. **THE PASTOR.** The pastor is the director of the Campaign in his church. He and his advisers will select the other workers. The pastor will preach often on the Campaign, on Missions, on Stewardship and kindred subjects during the year. He will inspire and lead his people on to Victory.
2. **THE CHURCH ORGANIZER.** He will handle the detail end of the organization, aid in selecting the other workers, drill the teams, provide for using the Victory Group in his church and in neighboring churches.
3. **THE WMU ORGANIZER.** She will lead the women of the church to do their best in praying, working, and giving towards making the Campaign a success.
4. **THE TEAMS.** The very best workers in the church will be selected as Team Captains, and under them will be placed the most efficient helpers available. These teams will make a thorough canvass of the membership for cash contributions at some time during April and at some time during October, preferably immediately following the All-Day Meeting in the church on the regular preaching day in April and October. These teams should seek contributions from (1) those who made pledges and have not paid them in full; (2) those who made no pledges when the Campaign was put on; (3) those who have paid their pledges in full and are able to pay more; (4) those who have joined the church by letter and by baptism since the Campaign was put on; (5) all unaffiliated Baptists in the community who are not contributing through any other church. Every Baptist in Mississippi should be urged to give every cent possible during the year. The teams should also assist the Church Treasurer during the year to keep the members paying systematically on the Campaign.
5. **THE VICTORY GROUP.** This group of faithful and consecrated workers will carry information and inspiration to every department of the church in four-minute talks, personal interviews, distribution of literature, etc. The Victory Group will also be ready to visit other churches as engagements may be made through the Church Organizer or the Pastor.

WEEKLY PUBLICATION OF RETURNS

We will publish in The Baptist Record week by week the names of the churches which complete the organization and send us a copy of the Revised Service Roll.

Mississippi Baptist Convention Board

N. T. TULL, State Organizer

R. B. GUNTER, Cor. Sec'y.

Jackson, Mississippi